IMPACT

Weekday Religious Education Quarterly

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To be a Latter-day Saint, men and women must be thinkers and workers; they must be men and women who weigh matters in their minds; men and women who consider carefully their course in life and the principles that they have espoused. Men cannot be faithful Latter-day Saints unless they study and understand, to some extent at least, the principles of the gospel that they have received. When you hear people, who profess to be Latter-day Saints, running off on tangents, on foolish notions and one-horse, cranky ideas, things that are obviously opposed to reason and to good sense, opposed to principles of righteousness and to the word of the Lord that has been revealed to men, you should know at once that they have not studied the principles of the gospel, and do not know very much about the gospel. When people understand the gospel of Jesus Christ you will see them walking straightforward, according to the word of the Lord and the law of God, strictly in accordance with that which is consistent, just, righteous, and in every sense acceptable to the Lord, who only accepts of that which is right and pleasing in his sight; for only that which is right is pleasing unto him. President Joseph F. Smith, The Improvement Era, 14:72, 73.)

IMPACT

Weekday Religious Education Quarterly

Vol. 3 Fall 1969 No. 1

TABLE OF CONTENTS

EDITORIALS

The Search for Knowledge, William E. Berrett 2
Incomplete Messages, Albert L. Payne 3

THEME ARTICLES

Experience Is Essential to True Scholarship, A. LaVar Thornock 4
Meditation—the Ripening Process of Scholarship, Lynn R. Webb 8
The Discipline of Scholarship, Charles B. Beckert 12

CONTRIBUTIONS

Bridging the Generation Gap, Lela Coons 6
Creative Communication, David K. Whitmer 14
Weaving the Golden Threads, Francis L. Urry 16
The Teacher's Magic Wand, Fred Wolters 22
The Teacher, Wallace H. and Rhea H. Grandy 28
From Where I Stand, Stanley R. Gunn 30

BIOGRAPHIES

Wilford W. Sagers 10
Elwood Allred 11

PERSONALITIES

Max L. Pinegar, F. Weldon Thacker, Leland Bruderer 18

QUOTATION

Intellectual Effort, B. H. Roberts 32

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Editorials

THE SEARCH FOR KNOWLEDGE

FROM the time when Adam and Eve first partook of the fruit of the tree of knowledge of good and evil, there has been a searching for knowledge in the world. For most individuals the knowledge gained has come out of experiences forced upon man by the necessity to provide food, shelter, and warmth, as well as the experiences of encountering pain, disease, and death. To a few in each generation there has been a thirst for knowledge not directly associated with creature needs, and this search has thrust back man's horizons—brought purpose into his actions and vision into his thoughts. Each new advent into the field of knowledge opens further vistas which leave the true searcher forever humbled, for the unknown stretches forever ahead of him.

Solomon saw a danger in man's partial search for knowledge and voiced his concern in the injunction "get wisdom: and with all thy getting get understanding." The Prophet Jacob cautioned, "But to be learned is good if they harken unto the counsels of God." (2 Nephi 9:29.)

The Prophet Amos foresaw a day when despite man's search for knowledge, there would be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11.) Whether or not he foresaw our day, it seems to fit the description. The current search for knowledge has brought little understanding of the things of the spirit.

No commandment of God in this age has been so oft repeated as the commandment to seek learning. The word of God as contained in the Doctrine and Covenants abounds in phrases such as "seek ye out of the best books, words of wisdom"; "seek, and ye shall find; knock, and it shall be opened unto you"; "teach ye diligently"; "of things both in the earth, and under the earth," etc.

But always the admonition of God to seek knowledge is accompanied by the injunction "Seek learning, even by study and also by faith." The greatest area of man's need, the greatest area of the unknown is in the realm of the spirit; and things of the spirit can be understood only by the spirit.

Knowledge without understanding all too often leads the individual into frustration and the nation into destruction.

The seeker after knowledge in spiritual realms finds purpose and peace in his life, and accomplishments in the material world bring him blessings. This field of spiritual search is not barren! The prophets of God have led the way, and their achievement viewed by the believer outstrips moon landings and all the technology of our time. The appearance of the Father and the Son to Joseph Smith in a grove of trees in the state of New York in 1820 is of more significance to mankind than any other event in an age of great events. The acquiring of knowledge that God lives and that Jesus is the Christ through whom salvation may come is of more worth to the individual than any other knowledge he can gain, and to bring others to that knowledge becomes his most rewarding work.

W.E.B.

INCOMPLETE MESSAGES

IT was a worried nation which anxiously awaited the outcome of the battle at Waterloo. Napoleon's defeat in the disastrous winter offensive in the East had cost him much, and the people in England hoped that the desperately plodding Wellington would now be more than a match for him.

Arrangements for communication between the continent and England included a semaphore across the English Channel. It is said that when at last the battle was over, the message of victory was interrupted by a fog after only two words had been flagged: WELLINGTON DEFEATED. These two words are said to have reached London hours before the transmittal was completed. A saddened people contemplated the consequences and mourned the loss until two additional words, THE ENEMY, changed the message of defeat to one of victory.

The above story illustrates the position in which teachers frequently find themselves—they have delivered an incomplete message which has resulted in false conclusions. This situation is somewhat understandable in one respect—the process of learning is a step-by-step acquisition of knowledge which may result in inaccurate or unwarrented inference or deduction at any point along the way. Teachers may tend to encourage false security by failing to admit to themselves and to their students that they, also, are learning and, likewise, are operating under the limitation and disadvantage of incomplete knowledge. While both teacher and student must be confident in the measure of truth they possess, they should also be conscious of the fact that since they are not in possession of **all** truth, many, if not most, of their conclusions are tentative or provisional.

Some teachers intensify the ill effects of this situation by failing to be well prepared. They appear to be satisfied with the repetition of hearsay, folklore, and half-truths or to yield to the temptation hurriedly to find an answer and let it become to them **the** answer, thus avoiding the necessity for further investigation.

Other teachers frequently are guilty of favoring one particular view or source (to the exclusion of other legitimate considerations) as if by divine fiat.

Still another group appears to be able to pass nonchalantly over almost any obstacle —conflict with other truths, the witness of other authorities, experience, and reason— if their preferred conclusion serves their immediate purpose.

The position teachers ought to take seems clear: Until the Lord sees fit to make some things more understandable, the message teachers deliver will, in those areas, remain incomplete; therefore, their responsibility is to be aware of the limitations upon which conclusions are based. Where the message from the Lord is clear, the responsibility to be in possession of it is inescapable. The teacher faces the challenge of leading students "line upon line and precept upon precept" to (1) reach conclusions which will last, (2) keep their minds open to other truths, and (3) keep their attitudes flexible enough to accept additional knowledge and insights. These things seem to happen best when teachers are learned but also learning, when their knowledge is as complete as possible, and when they honestly recognize the limitations of incomplete messages.

A.L.P.

EXPERIENCE IS ESSENTIAL TO TRUE SCHOLARSHIP

A. LaVar Thornock District Coordinator Snake River Valley District



WHAT a thrill it is to live in this day when knowledge covers the earth; when the inductive or scientific approach to knowledge has brought greater comforts and greater technological opportunities than man has ever known before; when man has been able to surpass the fondest dreams of his progenitors in controlling great segments of his environment —even the possibility of interplanetary travel. Most thrilling of all is to live in a day when our Heavenly Father has established his kingdom upon the earth with its eternal truths to guide us as we pursue our intellectual and scholarly endeavors.

Although we as seminary and institute teachers must constantly strive to improve our scholarly and intellectual abilities, it is much more important that we genuinely experience the truths we teach.

Personal Experience Is Neccessary for Growth

It is by no means uncommon today to find some proposing as facts ideas which are purely academic, theoretical, and untried. Some scholars have become very adept at cementing ideas in their minds without first traveling the road of human experience. How much more effective would these great scholars be if they would take their knowledge on a trip through the heart. Here it could be heated and shaped by personal experience—experience which has to do with the actual living of events. Through such a procedure principles become personal and direct impressions of the scholar.

Too often in our society a man's worth is determined by his ability to manipulate abstract ideas or to go through a process of intellectual exercises without having experienced many of the dimensions which build mental power.

William Ernest Hockings has briefly indicated that man's abilities must be examined from many aspects. He states:

> The talent for ideas and abstractions, essential for high scholarship, is but one of many lines of mental power. Vigor of imagination, depth of feeling, of sympathy and love for men, sagacity in judging character, intuitive perception of the controlling factors of complex situations (a quality I do not find singled out by psychologists, but central in the genius of leadership), planning ability, eloquence itself as skilled communication of emotion, powers of loyalty and endurance—all of these and various other unmeasurable and unexaminable dimensions of the self go to make up human magnitude. (Earl V. Pullias and James D. Young, **A Teacher Is Many Things,** Bloomington and London; Indiana University Press, 1969, p. 126.)

Oliver Wendell Holmes has said, "Knowledge and timber should not be much used until they are seasoned." This seasoning can be likened unto the process of tempering steel.

> To give steel toughness and ductility, it is tempered by reheating to a temperature just below 1250 degrees F and cooling subsequently at a rate that will yield certain qualities predetermined by the intended use of the steel. The tempering relieves the stresses that exist within the steel as a result of prior processing and transforms its brittle microstructure to one of greater malleability and ductility. (The American Peoples Encyclopedia, **Tempering,** New York: Grolier, Inc., 1965, Vol. 18, p. 48.)

As steel is tempered by the proper application of heat and cold, so is scholarship tempered by its proper application through life's experiences.

Experience Develops Personality and Character

The personality and character of an individual is in the main the result of experience. Maxwell Maltz maintains:

> The self-image is changed, for better or worse, not by intellect alone, nor by intellectual knowledge alone, but by "experiencing." Wittingly or unwittingly you developed your self-image by your creative experiencing in the past. You can change it by the same method.
>
> It is not the child who is taught about love but the child who has experienced love that grows into a healthy, happy, well-adjusted adult. Our present state of self-confidence and poise is the result of what we have "experienced" rather than what we have learned intellectually. (Maxwell Maltz, **Psycho-Cybernetics,** Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965, p. xii of preface.)

Earl V. Pullias states the following:

> . . . the learners, whether first grade or graduate school, must be led to have the experiences from which the objectives will be achieved. This principle is equally applicable to the learning of elementary mathematical processes or the most subtle philosophical principles. In each case, the learner must learn

continued on page 19

BRIDGING THE GENERATION GAP

Lela Coons
Early Morning Seminary Teacher
Warwick, Rhode Island

ONE morning a few years ago, the students in my seminary class were talking about a movie which most of them had seen. Although I had read reviews of it, I began to wish I had seen it so I would know what they were talking about. Consequently, at my first opportunity I saw the picture.

I had not gone to movies often during the past few years, and I had no idea that one could sit in a theatre and see what I was seeing. Obviously, the boys and girls in my class had sat in that same theatre and watched nudity, obscenities, and even sexual experiences on the screen before them. As I sat there, I realized that my students had areas of experience, information, and influences of which I had not been aware. As I watched and did not watch, I was embarrassed to be there. I thought about my students. If they really meant what they had said about this movie, something was dreadfuly wrong. I watched more carefully, recalling what they had said about this and that.

I began to realize that I was clearly separated from the ages and times of the young people in my class. Not only did I begin to comprehend the distance or gap between our ages, tastes, and opinions, but my disgust with the movie made me want to put even more distance between us. I wanted to take refuge in my age and go back to being unaware, as though the things represented by what I was experiencing did not exist.

My students were not like the young people in the movie! I was sure they were not. Certainly they did not take moral standards as casually as did those in the story. I felt estranged from my class. I was alarmed with the thought that if I were already this far separated from the students, how could I ever teach them the things that the movie had pointed out must be taught.

Share Experiences

After our lesson the next morning, as I put things back into my bag and the students rose to leave, I casually mentioned that yesterday I saw "that" movie.

"You really did, huh?"

"Yes, after all that talk you convinced me it was something I couldn't miss."

"Did you like it?"

"I thought the movie techniques were really novel. I liked the way the director told the story with the camera by shifting from one



scene right into the next."

"Yeah, that was something! But did you really like the movie? Did you like the story?

The students sat down and I began to tell them what I really thought. When I had finished, they gave me their opinions. Comparing their comments with those of the other morning, you would not have believed it was the same movie or the same students! The talk was different—now we were really talking!

They left that day knowing exactly how I felt about the movie, and I knew more about them. Although we did not go into detail about all we had seen, we had a common experience from which to draw. This taught me a lesson: The students responded totally differently to me when they knew that I was interested in what interested them. Since then, I have made it a point to share some of their experiences and have encouraged them to explore some of mine.

Learn Student's Interests

Students are exploring the world to find the way they want to live. I want them to choose the life circumscribed by the gospel of Jesus Christ as taught by our Church. This responsibility does not rest lightly upon me. I often ask myself, "What shall I do? How can I do this? If this is not really effective, what's better?" This initial movie experience forced me to some conclusions:

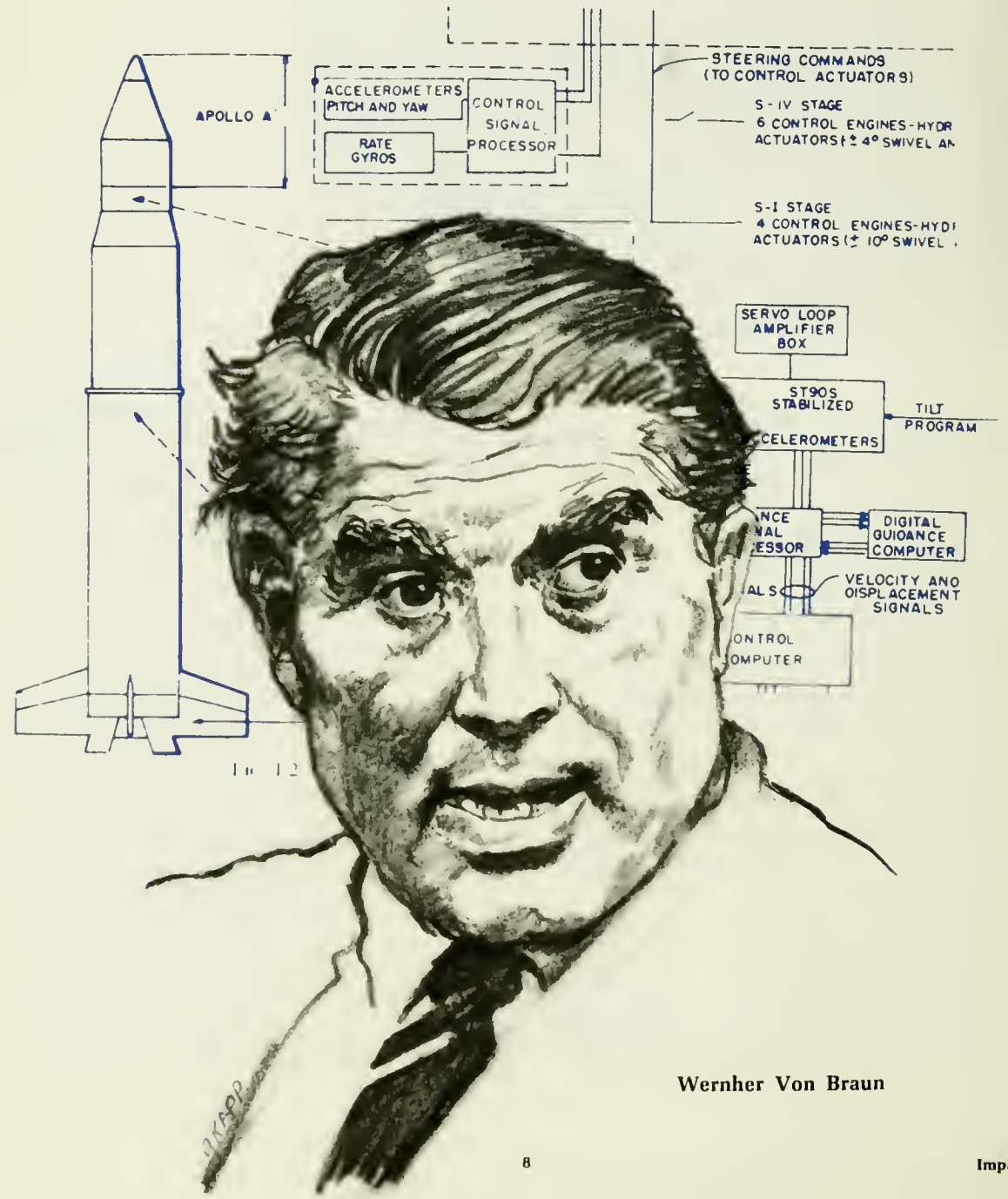
1. If I am going to teach young people, I must be conversant with some of the things they are interested in and with which they spend much of their time.
2. I must not hesitate to be forceful about declaring and bearing witness to where I stand on many things. (This must be done without hostility or alienation and, whenever possible, about shared experiences.)
3. Young members of the Church must not be given a watered-down gospel. There are many temptations and attractive deceptions open to them, and they deserve the real thing—sometimes in strong, positive language, taught with prayerful, intelligent insight.

The gospel of Jesus Christ is relevant for them, now. This realization we must share repeatedly in seminary. To do this I must have a relationship with the members of my class which gives each of us room to move with freedom and security. The class must know that I love and live the gospel and that because it matters to me and they matter to me, I teach

continued on page 20

Meditation--the Ripening Process of Scholarship

Lynn R. Webb Seminary Teacher, Pleasant Grove



Wernher Von Braun

THE flight of Apollo 11 to the moon was the fulfillment of a dream. The man who dreamed that dream was Wernher Von Braun, born in the small village of Wirsitz, Germany, in 1912. As a young man twenty years of age, he took charge of the German army's rocket station. There, during World War II he developed the V-2 rocket used by the Germans to bombard London. He was overheard to say that his desire was to develop the rocket for peaceful pursuits, not to destroy nations; consequently, he was jailed by Adolph Hitler, only later to be invited to join the United States rocket program.

As a lad he envisioned the sending of a rocket to the moon; and on July 20th, 1969, that dream was fulfilled when Neil Armstrong took a final step from the lunar module onto the moon's surface. Armstrong declared that his was a small step down onto the moon, but it would mean a giant leap forward for mankind; thus, Von Braun's dream was fulfilled. Years of work, of study, of experimentation, and of reflective meditation enlarged his understanding until there developed a ripening of scholarship necessary for the lunar dream to become a reality.

Meditation Gives Wholeness to Learning

One advantage of studying secular matters, scriptures, or other worthwhile literature is that many times one finds his own experiences pictured there. As he reads and meditates about trials and accomplishments of past peoples, one may think, "that did not happen centuries ago, but now; that is not the Prophet Joseph, Jeremiah, or Paul, but myself." Behind all discovery and application is the power of observation, reflection, and meditation. Meditation gives wholeness to learning. It enhances and enriches. It ties learning to the meaning and purpose of life; thus, understanding is increased and life is enriched.

Too few, however, go beyond the observation or reading point. Too many fail to allow their study to go into the ripening stage of meditation and reflective thinking.

On any given day stand in an art gallery before some beautiful painting, such as Rembrandt's "Night Watch" and see the people pass by unmoved, untouched by the master art. Observing their wandering, listless, and unkindled eyes, one feels in his heart, "You have nothing to draw with and the well is deep." (John 4:11.)

Gospel scholarship, through proper reflection and meditation, equips the teacher to find hidden meanings, greater truths, unlimited possibilities. Perhaps such meditation could result in a "moon walk" rather than a leisurely, unprovoked stroll on the "plains of the broad way."

How wonderful for a teacher to be able to prepare lessons far enough in advance so that the intervening days might be utilized in the solitude of thought to add the "flesh and blood" touch to the skeleton which he has devised. Such periods of reflection make the difference between a bone-dry lesson and one that is alive, stimulating, and provocative.

Douglas V. Steere speaks of the necessity of people's having their "islands" of silence where they can be isolated from the influence of the world to draw their own conclusions and form their own opinions in terms of workable philosophies of life.

The Apostle Paul had his "islands" of silence after his conversion: ". . . I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me. . . . Then after three years I went up to Jerusalem to see Peter . . . . Then fourteen years after I went up again to Jerusalem . . . ." (Galatians 1:16-18; 2:1.)

Geographically speaking, Paul may not have traveled extensively while spending time in Arabia, Syria, and Cilicia; but it is evident that he traveled very extensively spiritually. He really seemed to know what direction he wanted his life to take. His effort prepared him in his heart for apostleship in the service of Jesus Christ.

Knowledge becomes a power as we take the learning we acquire from others and permit it to ripen into understanding. A great teacher will always be one who helps a student go on without him. Until this can happen, knowledge is to the student just an accumulation of facts; and scholarship does not become blended through the solitude of thought and meditation. Without this "scholars' testament," leaves appear upon the tree; but, as on the barren fig tree, no fruit develops.

Meditation Helps to Produce Courage and Faith

The secret of Paul's conquest of fear on the Pamphylian coastal swamps when the others would turn back was his faith in God. This same faith sustained him during his shipwreck after leaving Fair Haven. He assured the centurion that not one would be lost, and soon they were all accounted for on the island of Melita.

Joseph Smith had this same lack of fear and explicit trust in God. To the wagon load of brethren on the road to Independence from Far West where they were to be shot, he whispered

continued on page 24

Wilford W Sagers



Wilford Sagers retired from seminary teaching after only nineteen years experience; but, during those nineteen years he had never missed a football or basketball game, a play, or any other activity with which his students were concerned. Today, he seldom misses a funeral in his community—in nearly every instance he has been asked to speak at the funeral of those with whom he has associated during his long and useful life.

Brother Sagers loves people, and perhaps that is his outstanding characteristic. He has come to realize that one of the things every person needs most is to develop the art of listening. Having developed this art in his own life, he has been able to meet fundamental needs planted hy God in every person—the desire for attention, for being wanted, loved, and needed. He says if a student can be convinced that the teacher is genuinely interested in him personally, almost any goal can be achieved.

Wilford Sagers graduated from the Utah State Agricultural College in Logan with a B.S. degree in 1942 at the age of forty-five. His interest in teaching, however, was not horn at that time in his life for, after he had graduated from the Oakley Academy (about the equivalent of high school) and attended one summer school session at Alhion Norman School, he taught two years of grade school in the community of his birth.

He spent a very brief time in the army at the end of World War I, filled a mission to the western states, and then farmed for thirteen years near Oakley, Idaho. At the end of that time, he attended the College of Southern Idaho (formerly Albion Normal School) for one year and taught at the Oakley grade school for two years. He became principal of the school and remained in that position for five years.

Wilford was born in what is known as the basin, six miles east of Oakley, Idaho, and has spent his entire life either in the basin or in Oakley. Here he has kept close to the soil, to the realities of life, and to people. Not only has he loved people deeply and well, but they have responded to his love. During the nineteen years he taught seminary, he had an average enrollment of 88.2 percent; and, for nine of those years, his enrollment was 100 percent.

Deep love and lasting influence of this man are shown in the fact that seven years after he retired, students in Oakley High School initiated a Service to Others award which they presented to him at the age of seventy.

Brother Sagers met Ruth Stowers at her home in the Black Hills of South Dakota; and, on January 12, 1922, they were married in the Salt Lake Temple. They are parents of three children, and they now have many grandchildren.

Besides taking an active part in community affairs—member of the school board, agricultural committee member—Brother Sagers has held many positions of responsibility in the Church. He served in the Cassia Stake presidency for four years, as a bishop for twelve years, and as a member of the stake high council for fifteen years.

As a teacher, his attention was focused on the individual student. He made every attempt within his capacity to become well acquainted with the needs, the desires, and personality of each student. He feels that the riots, demonstrations, and unrest in the world today show that people feel they are really not individuals and that they are not respected in any role as persons. He feels that one of our greatest needs to stem the tide is to humanize humanity—to individualize and personalize human relationships.

Brother Sager's life has been not only useful but also very dynamic. His love of learning led him to a schoolroom, and his love of people led him into the hearts of the members of the community where he has spent his life.

Elwood Allred



If we could relive any period of our lives, we would go back to Escalante. There we really learned what pioneer life was like. There we learned to care for the sick, to bury the dead, to see life at its beginning and in all of its hardships and happiness."

Let us, if we can, get a picture of what this attitude about Escalante means. One who travels from Bryce Canyon down to Tropic, through Henryville and over to Escalante on the fine, hard-surfaced roads of today cannot easily imagine what the situation must have been in 1927 when Elwood Allred and his wife went into Escalante. The road then led from the town of Widtsoe (located about twenty miles north of Bryce Canyon) eighteen miles over a 9,200 foot mountain pass. At that time there was a dirt road, and much of it was strictly one-way travel.

As the Allreds traveled to Escalante for the first time, they talked of turning back and of being unwilling to go. But the road was too narrow, too crooked, and too dangerous for them to do this; so they made their way into the valley beyond, and then five miles more into Escalante. At that point they were approximately 130 miles from a doctor or hospital, and they found themselves in a community quarantined with scarlet fever. There was no seminary building, and no preparation had been made by the people to build and support one. In spite of these depressing circumstances, these were five choice years for Elwood Allred and his family.

During the years the Allreds were there, a seminary was built, many pageants and plays were prepared and presented, and the community was substantially influenced because of their presence. In addition to his seminary work, El-Wood served as a member of the stake presidency.

He recalls that he had his trunks packed to go to medical school when he received a call to go on a mission to the southern states. Elwood completed the mission and, upon his return, went to Albion Normal School. He and his wife taught elementary school for one year before they came to Brigham Young University where Elwood graduated with a B.S. degree in 1927. He then began teaching seminary—five years in Escalante, Utah; six years in Shelley, Idaho; two years in Mesa, Arizona; and nineteen years in Burley, Idaho—a total of thirty-two years in the seminary program. He received his master of science degree in school management and religious education from the Brigham Young University in 1932, after having attended summer school for five years.

Elwood Allred's life is characterized by a great love of his family and home and a love of Church service. His love of family is shown as he embraces his sons and daughters as if they were young children. His love of Church is shown in that his move from Shelley was occasioned by the fact that he had become so involved in Church service that he was near a nervous breakdown and moved in an attempt to regain his health. This latter goal has never been fully realized.

The Allreds are the proud parents of three sons and one daughter. All have university degrees; all are active in the Church.

Brother Allred has a most unusual hobby. Beginning in Mesa and again in Burley, he sponsored rifle clubs and taught more than three hundred young people to handle firearms and to improve their marksmanship. He looks upon marksmanship as a skill and an art.

The condition of Brother Allred's health has slowed him down, but it has not restricted his interest in many aspects of life nor prevented him from keeping very close to his family. He says he has learned that illness is not so tragic if accepted for what it is; that it is possible to learn sympathy, courage, and fortitude and to develop the ability to "dig in" when the going gets tough. He believes that quality performance in life requires tuning up and regular practice.

Charles B. Beckert
Ogden Seminary Principal

TOWARD the end of his tragic, devoted life, General Robert E. Lee attended the christening of a friend's child. The mother asked him for words that would guide the child along the road to manhood. Lee's answer summed up the creed that had borne him through struggle and suffering to a great place in the American legend. "Teach him," he said simply, "to deny himself." To deny himself—unexpected words, coming from a great soldier.

The world itself is really no easier now than it was in General Lee's time. It offers opportunities; but above everything else, it offers a struggle—a struggle that will never be won by the self-indulgent. More than anything else, we need to relearn General Lee's lesson to deny ourselves. We may miss many material things that are pleasant to have; but if we serve something bigger than ourselves, our lives may attain greatness.



Good Things Don't Just Happen

Theodore Roosevelt once stated that "it is through labor and painful effort, by grim energy and resolute courage that we move on to better things." The power of time has not changed this fact. In answer to a question concerning the baking of bread, an efficient homemaker replied, "Good bread doesn't just happen. It is the result of much practice and effort." No real success in life just happens. The successful young athlete spends hour after hour in pain and effort as he develops a particular skill or improves the tone quality of a particular set of muscles. A successful scientist may experience failure upon failure until at last he is able to isolate the cause of a specific reaction. A scholar is not born, but is the product of much effort and dedication. Good things don't just happen; someone has to make them happen! It was Sir Walter Scott who once stated, "There

THE DISCIPLINE OF SCHOLARSHIP



never did, and never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial."

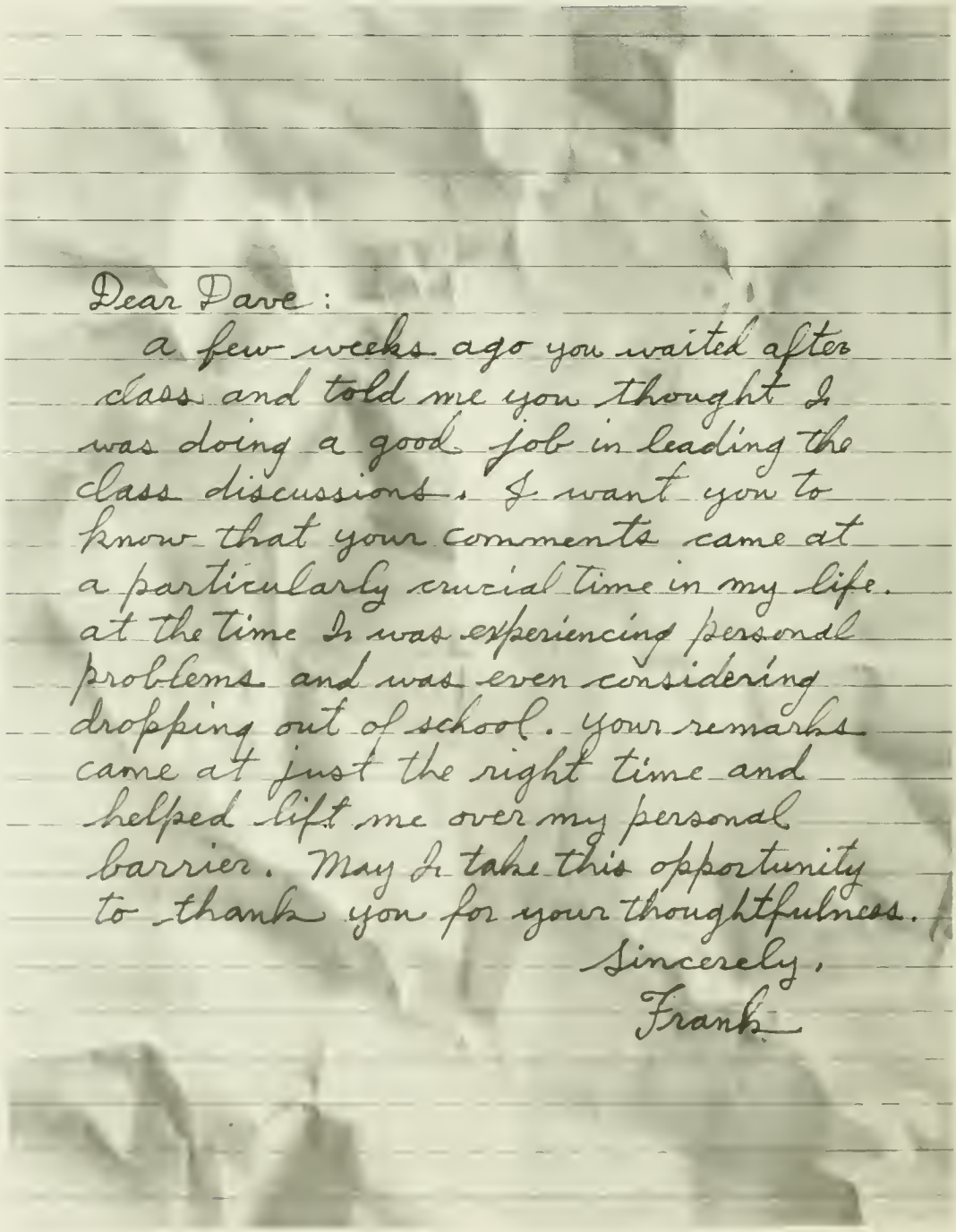
Scholarship and Self-Discipline

Scholarship is one of the real keys to effective teaching, not only because of the experknowledge gained, but because of the experiences involved in achieving it. It has been stated that one cannot teach what one does not know anymore than one can return from where one has not been. The price of scholarship is high, and the requirements are many. Time, money, ambition, intellectual power, courage, patience, and desire are some of the necessary components of scholarship through self-discipline. They act as balancing and direction-giving agents, functioning as both fulcrum and compass. We do not all have the same intellectual horsepower; and for some, the pain of study may be greater than for others. Success is, however, within the grasp of all who are willing to pay the price. To be self-disciplined is to have control over our own life plan. We cannot realistically deny the tremendous power of self-sacrifice and self-denial unless we are blind to the past successes of mankind. Self-discipline is not designed to replace poor intellictual ability. Its purpose is to aid the individual in reaching his intellectual capacity. William James stated that most of us mortals utilize less than ten percent of our natural abilities in our daily lives. Why should one think it impossible for man to learn to harness an additional ten to twenty percent? If he did this, his success would be assured. Roger Bannister, the first man to record an acceptable sub-four-minute mile, had proven scientifically in a laboratory that such a feat was possible before he ran his famous race. Once he had convinced

continued on page 25

CREATIVE COMMUNICATION

David K. Whitmer Sacramento Institute Director



Dear Dave:

a few weeks ago you waited after class and told me you thought I was doing a good job in leading the class discussions. I want you to know that your comments came at a particularly crucial time in my life. at the time I was experiencing personal problems and was even considering dropping out of school. Your remarks came at just the right time and helped lift me over my personal barrier. May I take this opportunity to thank you for your thoughtfulness.

Sincerely,

Frank

THE above note illustrates what I have chosen to call "creative communication." The essence of creative communication is that both giver and receiver are edified. It entails being sensitive to the positive things in the lives of those around you and finding creative ways to let them know you noticed. This form of communication can change our lives for good by helping us to feel worthwhile and hencc assisting us to overcome personal stumbling blocks. It further inspires us to pass like "feedback" on to others.

In the following paragraphs an attempt is made to share some experiences that have come from helping class members practice one aspect of creative communication. At first we called this an experiment in creative compliments, but our experience indicates that the word **compliment** has too limited a connotation for most people. Indeed, to many it seems to have a negative meaning related to insincerity. Creative communication, on the other hand, seems to open the imagination and to create a positive image in the mind.

The Art of Creative Communication Can be Learned

It has been my observation that Church leaders are successful in carrying out the Lord's work only to the degree that they are able to bring out the best in others. Jesus brought out the hidden strengths and talents in his apostles and other followers. Joseph Smith had great ability to see potential talent and merit in his associates. As leaders and potential leaders in the Lord's work today, we must learn to bring out the best in those we serve. One way to do this is constantly to look for positive things in the lives of others and to communicate this attitude to them.

Our institute and seminary classes offer excellent opportunities to help students learn and practice creative communication. In an effort to help students learn to look for the good in others, I have challenged them to look beyond the surface in the lives of their associates and give honest, creative 'feedback" in the form of compliments or other creative communication. This is done with the following assignment:

Each day pay an honest compliment to each of three persons. You may increase that number if you wish, but you must compliment at least three people every day for twenty consecutive days to fill the assignment.

Keep a record of those to whom you pay your three compliments. You need not give their names, but list them as "newsboy" or "clerk." Observc their reaction to your compliment, and make a note summarizing the reaction to each compliment.

This assignment, in effect, becomes an exercise in applying the golden rule in their lives. Students' reaction has been most interesting and rewarding. The personal growth that takes place can best be seen by excerpts from reaction reports written by students:

Case No. 1 (Male Student)

When this assignment was given, it seemed to me quite silly because I felt it would be very easy to give three compliments a day. I have found this to be false. Basically, I am a very sarcastic person who feels that people should do everything for me simply out of courtesy. In fact, I think that sometimes I expect too much from people. In the past it has been very hard for me to accept a compliment, much less to give any.

When this experiment began, I found myself complimenting only those people I was sure of getting a positive response from. By looking at my experiment sheet, I find that my first compliments were to people I saw every day or knew very well.

Probably the most meaningful thing that has happened since the experiment began is that I have started dating a new girl. On the first few dates, I noticed it almost impossible for me to compliment the girl. I thought she would think I was putting her on. When I finally gave her a compliment, she was totally overwhelmed. She said that she was really surprised I could say anything good to anyone. Since that time I have become very aware of giving compliments. I find that people really do think you are sincere. Since those first early unsure efforts, I have complimented people more than ever before in my life. Before, I felt I didn't have to express myself to have people know I was aware of the things they did. Now I find that through a simple compliment, people respect you much more. Also, they continue to try to please you because you are aware of the things they do.

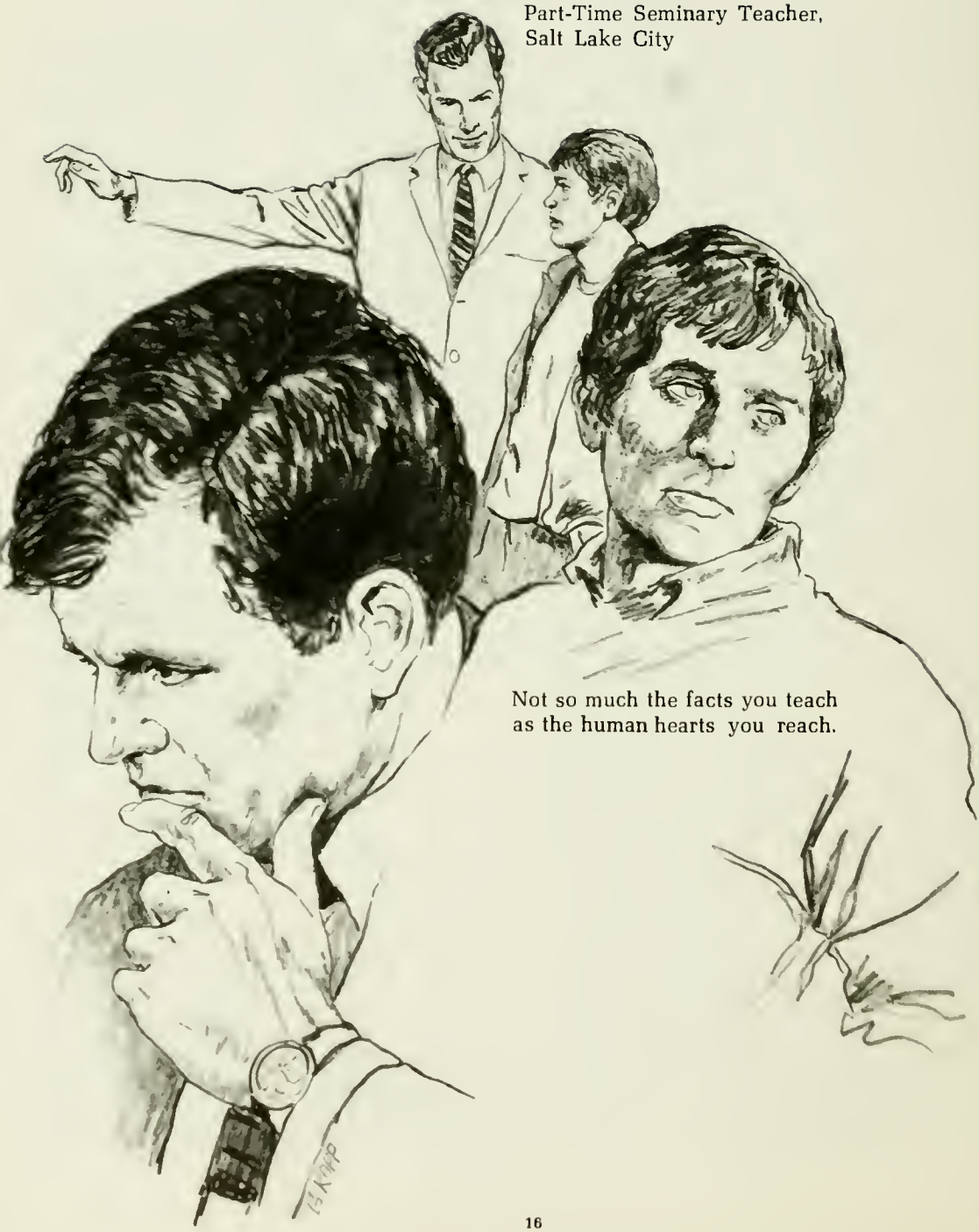
By being creative, many times a person will really take notice. The compliment for a simple act that is usually taken for granted really makes a person stand up and take notice.

In the latter stages of the experiment, I found myself giving compliments to people I came in contact with for the first time and probably will never see again. I know that my compliment made them feel necessary; but most of all, for the first time I was pleased with myself

continued on page 26

Weaving the Golden Threads

Francis L. Urry
Part-Time Seminary Teacher,
Salt Lake City



Not so much the facts you teach
as the human hearts you reach.

THE teacher whose warmth of soul is demonstrated by his genuine interest in each individual student is one who truly reaches human hearts and motivates lives to nobler ambition. That teacher, under the inspiration of our Heavenly Father, assists his charges to choose for themselves the correct warp and woof as they weave the fabric of eternal life on the loom of time.

An old legend has it that some young people sat weaving, each at his own loom. Each day a supply of yarn was placed beside them. One day a little heap of golden threads was there, sparkling and attractive. Some weavers looked at them admiringly, carefully picked them up, and skillfully wove them into their work. Others saw them, but the tiny threads seemed so insignificant that the weavers let them lie untouched. Day after day various threads were brought. Some weavers caught them up; others cast them aside.

As the weaving continued, specific patterns began to appear in each piece of work. Some were beautiful and appealing; others, unharmonious and unattractive. It was obvious that only the ugly strands had been preferred by some.

When the overseer came to inspect the work, he immediately discovered great differences in the patterns and designs. This led him to observe: "The same threads were available to all of you, and you have used them as you chose. It is not what comes into your hands that makes the pattern; it is the use you make of it that counts."

As overseers of young weavers, teachers have the responsibility, not only to inspect the results of the student efforts, but to assist each one personally to develop the pattern and design of life that will be truly meaningful. For, while we may make the same materials available to all, the design of their individual lives will be the exact result of that which they have accepted or cast aside.

Have we made the "gospel threads" as appealing and attractive as they really are? Have we taken individual interest in each student; or have we simply laid out the pile, hoping that in the mad scramble for materials, the young weavers may just somehow, by mere chance, make the right selections?

Successful Teaching is Student Centered

Successful teaching is usually student centered. We might sometimes ask ourselves the question, "Am I solely interested in making an outstanding success as an instructor, or am I more particularly concerned about making each student successful?" Successful gospel teachers dedicate themselves to the making of successful students. It follows, then, that even though the teacher may be a focal point in the class, it is the individual boy or girl who must hold the spotlight. Many seminary teachers already feel and apply this philosophy as they work with the choice sons and daughters of God. If others who may not have used this particular method will incorporate it as part of their soul-reaching process, they will find satisfying results.

Gospel Teaches Worth of the Individual

A noted psychologist, Dr. David Mitchell, once said: "You will make more friends in a week by being interested in other people than in a year or lifetime by trying to get other people interested in you." For the most part, every person has an inborn desire to feel important, to be approved by his fellow-beings, and to feel a sense of personal worth.

We recall the words of the Savior when he said: "Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him." (D&C 18:10,11.) This sacrifice was not for **some,** but for **all.** Can we make it less? Ours, then, is the responsibility of showing the way to obtain the eternal blessings, to teach the way of repentance, to help individuals in their efforts to weave the design of eternal living.

Perhaps some have heard Elder Marion D. Hanks relate the story of an elderly gentleman he met. Many years ago when the man had been just a boy, a teacher told him to get out of a class and not come back. Following the direction of the class instructor, the boy did leave, never to return to the class or to the Church. This incident was followed, not only by this person's inactivity throughout the years, but by experiences which adversely affected his offspring, even extending to two generations. All had followed the urging of one teacher to **get out.**

Make People Feel Important

Certainly there are trying situations which can develop in any classroom, and the decision of the teacher to take the easy way out may he is and help him experience more of the uplifting feelings that come by practicing the golden rule through creative communication.

Creative communication encourages positive thinking. A positive thinker does not refuse to

continued on page 29



MAX L. PINEGAR

Imagine giving up a promising and lucrative job with Chase-Manhattan Bank of New York to become a seminary teacher in Salt Lake City! Such is the case with Max Pinegar, newly appointed director of production and distribution for Church schools. Brother Pinegar, formerly from Spanish Fork, Utah, left his branch office in Puerto Rico and the banking business five years ago. He began teaching seminary in Salt Lake City and later taught at the Tempe (Arizona) Institute.

Max is charged with the tremendous task of producing and distributing all curriculum materials for Church schools. The audiovisual, printing services, and shipping departments all come under his direction. Specifically, Brother Pinegar directs the production and distribution of movies, filmstrips, tape recordings, miscellaneous audiovisual supplies, and all printed matter used by seminaries and institutes as well as other Church schools. Included in the latter are Department memorandums, newsletters, **Impact, The Growing Edge,** lesson outlines and teaching materials. Brother Pinegar received his degree in financing and banking from BYU and is presently pursuing an M.B.A. degree from the University of Utah. He is genuinely dedicated to his task and is always anxious to render the best service possible. He and Lynne are the parents of three children.



F. WELDON THACKER

Can anything good come out of Tabiona? This question is answered affirmatively in the case of Weldon Thacker, assistant director of personnel for the Department of Seminaries and Institutes of Religion and currently in charge of supervising the Department's teacher training program at BYU. Brother Thacker began his service with the seminary program in 1960 at Tabiona, Utah. He later served as coordinator of seminaries in the Portland area.

Weldon's duties include interviewing all those students at BYU who are interested in obtaining positions with the Department of Seminaries and Institutes of Religion. He is responsible for conducting training courses which prepare prospective personnel for possible future assignments as seminary teachers. He supervises their teacher training and recommends their final acceptance and placement in the program. Brother Thacker is a key man in the placement of all new men hired in the seminary system, and he assists in the reassignment of others. In addition to his many Church duties, Brother Thacker serves as a member of a task writing group in the Church correlation program. Weldon likes to fish and will challenge anyone to beat his record catch of two forty-pound Chinook salmon taken off the coast of Oregon in one day. He has the pictures to prove it! He and Chadley Ann are the parents of two girls and four boys.



LELAND BRUDERER

Leland Bruderer graduated from the University of Utah with a degree in commercial design and business and periodically has taught interior decorating at that institution. The interesting combination of artistic talent and business training has resulted in a capacity to give efficient, dynamic, and useful service to the Department of Seminaries and Institutes of Religion. Brother Bruderer supervises the mechanics of payroll and of requisitions of equipment and furnishings. He carries the total responsibility of supplying all equipment and furnishings for new institute and seminary buildings and works with architects and contractors on the selection of paint and draperies.

Leland is one of three trustees appointed by the Church retirement and annuity program and is a member of the Church Vasco Committee, which is responsible for value analysis in all fields where the Church may wish to enter into a price agreement with contractors or vendors. His interest and sensitivity in matters of art result in his being impeccably and tastefully dressed, and he enjoys drawing character studies and portraits in his spare time. He is a dynamo of energy, a master of detail and efficiency, and has earned the love and respect of all who work with him. Leland and Lou Jean are the parents of five boys whose ages range from five to sixteen.

EXPERIENCE . . . . . continued from page 5

and in order to learn he must have the experience (engage in the activity, mental or otherwise) which produces the learning. (Earl V. Pullias and James D. Young, **A Teacher Is Many Things,** Bloomington and London: Indiana University Press, 1968, p. 39.)

Experience—a Reason for Being

One of the basic reasons man was placed on earth was that he might gain experience, which not only gives flavor to knowledge, but is essential for man's understanding of himself and his Maker. Orson Pratt expressed his opinion on this subject as he reasoned:

> Suppose we were created in the celestial world without a knowledge of that which we term pain, could we learn to sense it by seeing others suffer? No, no more than a person born in a dungeon and kept there until he reached the years of manhood, without the least gleam of light, could, while in that condition, be instructed about the principle of light. Why could he not be instructed? Because it is something he never has experienced. You tell him that light produces beautiful colors, such as red, blue, green, etc., what would he know about these colors? Nothing at all; his experience has not been called to grasp them; such a thing as a ray of light never penetrated his dungeon. But when he is permitted to experience that nature of light, when he sees the various colors, he then learns something which he never could reason out. So with regard to ourselves. We, in our first state of existence, never having seen misery among any of the immortal beings, and never experiencing it in our spiritual personages, how could we know anything about it? I do not think we could possibly comprehend the nature of it. We could not reason out the difference between happiness and misery. Why? For the want of experience . . . Yes, suppose the Lord were to appoint to you a kingdom; suppose he were to say to you, "Son, yonder are materials which you may organize by my power into a world; and you may place upon it your own offspring, as I did my offspring upon the world upon which you dwelt." What kind of person would you be if you had no experience? What? Go and create a world, and then people that world with your own offspring, and not know the difference between good and evil, between sickness and health, between pain and happiness, having no knowledge of these by experience. I think that such a one would not be fit to be entrusted with a world that was to undergo and pass through the same ordeals that our creation is now experiencing. (JD 19:288-289.)

Time Is Essential

A few years ago this writer was interviewing an ambitious, intelligent, and very enthusiastic young man who was just finishing his course work in preparation for a teaching assignment with the Department of Seminaries and Institutes of Religion. He approached the interview with excitement and was soon deeply involved in the process of selling himself to the interviewer. He explained his numerous successes in teaching Sunday School classes and training missionaries. He described the feeling of joy he had experienced from getting an **A** grade in his student-teaching assignment. He stated that he expected to become a master teacher in the seminary and institute program his first year and, further, that if he did not reach this objective, he would not be interested in remaining with the program.

Toward the end of the interview, this enthusiastic young man evidenced shock when the interviewer suggested that he felt it would be most difficult for anyone to become a "master" teacher without a great deal of experience; that experience, which was one of the most important ingredients of a "master" teacher, came with time; and that time could not be shortened by the teacher.

Apply Knowledge Through Experience

A Texas university advertises its summer alumni session with this slogan: "You have a degree, now get an education." (Reader's Digest, June, 1969, p. 206.) We might suggest the same idea to the scholar who has ambitiously pursued his education and accumulated a vast knowledge and numerous degrees but has enjoyed only a few of the thrilling moments which come to those who have applied their knowledge through actual life experiences.

In Section 122 of the Doctrine and Covenants we find a beautiful explanation given to the Prophet Joseph Smith as to why he had suffered so terribly at the hands of his enemies. After enduring mortal agony in Liberty Jail, the Prophet was comforted as the Lord recalled many of the horrible injustices Joseph had passed through. The Lord then gave the Prophet the following assurance:

> And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee; if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and

all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that all these things shall give thee experience, and shall be for thy good. (D&C 122:7.)

How much more meaningful is our knowledge when we can have an experience with that knowledge—either vicariously or directly. The words of John "For God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16) take on more meaning when a parent stands by the bedside of his own child and watches him writhe in pain. At this moment one can feel with new understanding the love which our Heavenly Father has for us. He also watched his Son suffer the mental and spiritual agony of Gethsemane and, later, the physical tortures of the cross.

The character of the Prophet Joseph Smith becomes much more impressive when a person visits some of the jails or prisons of this land and tries to identify with Joseph in Liberty and Carthage jails. The personality of Peter can be made vital and warm if a student vicariously lives the exciting experiences Peter had with the Savior. The story of Samson delivers a powerful message to the young student when he sees Samson as a fullback on his football squad who is tempted to date a modern Delilah who is not a member of the Church and who does not live Church standards.

A new experience comes to the student who stands in the Sacred Grove and relives in his heart and mind the experiences of the young boy phophet. Those who have walked where Jesus walked testify of a thrilling experience and a new love and appreciation for the Savior.

The Prophet Joseph Smith testifies:

> Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. Reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject. (Joseph Fielding Smith, comp., **Teachings of the Prophet Joseph Smith,** Salt Lake City: Deseret News Press, 1935, p. 324.)

Speaking at the Brigham Young University, Elder Bruce R. McConkie gave the following counsel to the students: "We need religious experience, we need to become personally involved with God." This involvement comes when we genuinely live God's commandments and receive the testimony of the spirit which burns the truth deep into our souls.

As teachers of youth in the Church, it is essential that we penetrate deeper than just the cognitive level of teaching. This means that if we want to realize our maximum potential, we must experience the principle we are teaching, either actually or vicariously.

How can we teach the law of tithing, the principle of prayer, the glories of celestial marriage, the principle of faith, or the richness of true repentance with real impact without first having personally experienced these principles ourselves?

How can we effectively teach the atonement if we have not first experienced personal sacrifice? How can we teach the youth of the greatness of Joseph Smith if we have not experienced injustices? How can we teach the message of the "Good Samaritan" if we cannot apply the principle of neighborliness in our environment?

The teacher who would want to be a master teacher would actively strive to experience the principles he teaches.

> Doctrinally, sheer intellect, however all-knowing, can never win enduring Power and Glory. For, mind you, the Exalted Life exacts of Man more than merely TO KNOW. HE MUST USE. Truth is given for this very purpose, not as an ornament. If Man fails in this, he becomes largely a misfit. He is, in a measure, a Theorist. He builds mental castles. He is not wholly Converted. He stops with a "blueprint." (E. Ernest Bramwell, **The Exalted Life,** Salt Lake City: The Deseret News Press, 1941, p. 68.)

BRIDGING THE GAP..... continued from page 7

them. We will go out into the usually cold and dark mornings together and learn the gospel; then we will leave the classroom and live the gospel. This is the total of what we share together, and it is made of many things. As I learn about my students, their interests, their experiences and feelings, I am better able to teach meaningfully.

In order to learn about students, teachers often have to take the initiative and set up situations to which students will respond. This may be an individual matter between teacher and student. Friendly conversations reveal much when speaking of specific things, and oppor-

tunities come readily and easily as we get to know each other better. These are some of the things we can do:

Most students read books other than school lessons. Ask what they are reading. When you see that a student has a book, be interested. "Are you reading this? Is it for school? What's it about? Do you like it? Do you think I would like it?" Occasionally, if you honestly want to, get the book and read it. The student may be surprised when he finds you have read it. Talk about it. Sometimes you can recommend another book by the same author or about the same subject. Watch for articles in your own reading that you can discuss in class. Many ninth grade students are required to read **Silas Marner.** This story is a good example of how one person's life was changed by another person.

Watch the paper for news about the schools your students attend. Know which football team is ahead. Know which school is producing a play. Attend activities at their schools. Be current on what young people are studying. Listen for hints about papers they are writing, reports or projects they are involved with. Recognize something outstanding someone did in school. Do not be afraid they will rush in with reports on everything they do; they won't.

One student who washed pots and pans after school at an elite country club was friendly with the night watchman, a student for the ministry at a Protestant college. They talked about the Church during the wee hours of the morning. Eventually the prospective minister did a senior paper on the differences between the creation as viewed by the Mormons and the Protestants. The Mormon high school student supplied the reference books and was even asked by the writer to read the paper to be sure it was correct. He did, and so did the seminary class. It was a fine experience for all.

People have all kinds of interests and hobbies. If one collects Beatle pictures and you see one in a magazine, cut it out for him. Maybe he will want it. Whether he does or not, he may be pleased that you thought to do it. There are countless ways to show your interest.

Spotlight the Individual

To concentrate on each student individually for a few moments now and then assists in cementing happy relationships, and early morning seminaries provide special opportunities! If your class size allows, you may decide to celebrate each birthday—perhaps just present a card and sing "Happy Birthday." You could collect birthday pennies for the Primary. Our policy is to celebrate birthdays with a small party at the close of the class. In about ten minutes we have a song, a cake, and a presentation of gifts. Each brings a gift costing less than twenty-nine cents. More often than not the gift is not purchased, but is something the giver wished to give away. (One boy who had a part-time job with a trash man always gave the most coveted gifts.) Presents are beautifully wrapped, paper-sacked, or hidden somewhere and are always presented with unbelievable formality and ostentation.

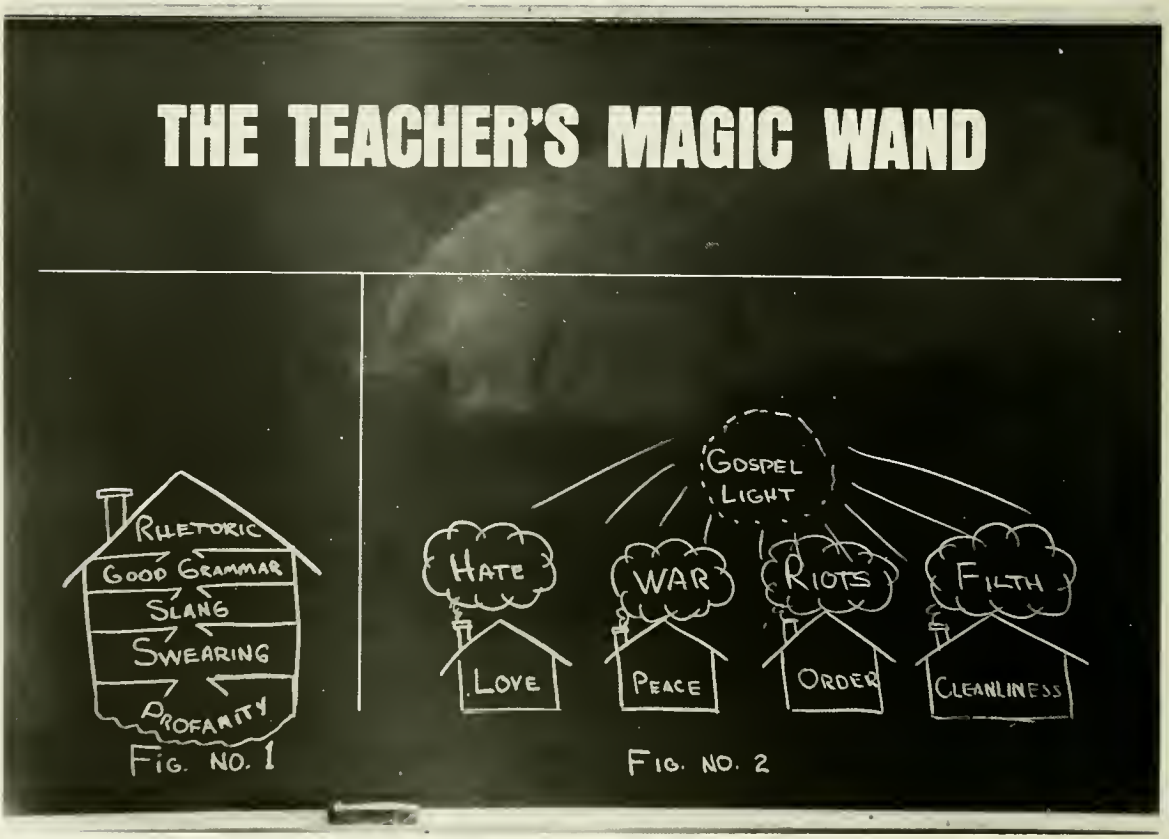
For months one unathletic boy kidded an athlete about his winning dirty sneakers. When the boy had a birthday, he received a beautifully wrapped gift—one of the sneakers. A year later he confessed he still had the shoe, plus all the other junk personally presented to him. The kids take pride in announcing to their friends at school that their birthday party was over by seven o'clock. Students whose birthdays do not fall on convenient seminary days can be surprised with a party on April Fool's Day, Arbor Day, Groundhog Day, or some local holiday.

Christmas gifts can become a similar tradition. Each student brings a gift that has been selected by linking it in some way to a particular scripture. "Feed my sheep" suggests obvious gifts. The fun comes when the recipient reads the scripture and opens the gift. Students always do some research to find appropriate gifts; and, since there is a twenty-nine-cent price limit, they prove it is really the thought that counts.

Parties Spark Interest

Class parties spark interest and provide excellent opportunities to promote good relationships. Almost anything can be fun—beach parties, roller skating, bowling, a dinner at the teacher's house, or going to some swank restaurant. One tried and tested party might be planned to thank ward members who provide transportation to and from seminary. This is especially appropriate when many of the drivers are not of the student's own family, but are willing ward members. Invitations may be sent to the driver and his partner, place cards made, tables decorated, and a dinner prepared to honor drivers. At our party the students served the food, and one boy acted as host and master of ceremonies. During the meal we were all reminded of some of the things that had happened on deserted streets during the early morning hours—Brother So-and-so was stopped by the police, questioned about the teen-agers in his car, and given a police escort to the chapel. One girl wrote appropriate new words to old melodies,

continued on page 24



Fred Wolters
Jordan-Hillcrest Seminary Teacher

TO a musician, nothing quite matches the glitter and excitement which precedes an important concert. Imagine, if you can, one of the country's greatest symphony orchestras poised and ready for such an event. There are thousands of people in attendance. The conductor is on the podium, ready to wield his baton. Everyone is awaiting the arrival of the guest violinist who will perform the major work for the evening. At precisely the right moment, the guest artist marches on the stage with great dignity. He is none other than Mr. Jack Benny, famed entertainer, and violinist of some acclaim.

After acknowledging the cascades of applause from the audience, Mr. Benny is ready. He deftly tucks his violin under his chin; the conductor raises his baton; the orchestra is alerted; and all is ready. But, alas, Mr. Benny has forgotten his violin bow. Pandemonium breaks loose, even though by now everyone is aware that the whole affair has been planned.

In a very real sense some teachers do the same thing when they walk to the front of a classroom ready to teach, a beautiful chalkboard behind them with the chalk lying quietly in the chalk tray.

To teach without the use of a piece of chalk, which can be the teacher's magic wand, is almost as ineffective as to try to play a violin without a bow. This also applies to any visual aid which might be successfully employed. It is our premise that no matter what the age level of a student, he subconsciously feels something is missing when he gazes at an inactive chalkboard, especially if no other visual aids are used. Of course, we realize that there are times when the straight lecture method can be most effective. We are concerned here, however, with the accenting of those lessons which can be enhanced by the use of visual aids.

In these days of highly specialized advertising programs, we are submerged in a vast sea of musical jingles, startling symbols and sounds, exotic colors, and mellifluous voices all combining talents to lure us to this or that product. The advertiser knows full well that

many people are attracted to the packaging or the clever advertising rather than to the product inside the package.

Since a teacher is engaged in the most important project in the world—the dispensing of knowledge concerning the GOSPEL OF JESUS CHRIST—he should be equipped with the same weaponry the wise advertiser and merchandiser employ. Applied with good taste, every attention-getter and procedure possible should be utilized to capture the mind and heart of the student. Students are not equally eager in their quest for knowledge. The teacher should use every device to attract and teach them in these patterns of thought.

It should not be implied that the teacher should stage a Hollywood production each day. Too much "show business" in a classroom is as frustrating and ineffective as an anemic performance. We are merely contending that, for example, a one-cent piece of chalk intelligently used will add enough accent here and there to package your lessons properly.

The writer recalls a personal experience which indicates the powerful effect of proper presentation or packaging.

One of my responsibilities in the family business at one time was that of window decorating. On one occasion we had received a large shipment of bronzed horse figurines. I immediately placed them in one of our windows on a piece of beautiful, purple silk.

One week later a window trimmer from a large department store came in and asked me how many of the horses we had sold. I indicated we had sold five or six of them during the past week. He asked me to do him a favor and empty the window. He assured me he would return in half an hour with a bit of a surprise for me.

I complied with his request; and soon he came, carrying a cardboard box, a pair of cowboy boots, and a cowboy hat. He opened the box and scattered the contents on the floor of the display window. It was plain sawdust! He then placed the boots and hat in the window and reset the horses. That was all there was to it.

One week later he came to see how many of the horses we had sold. I could hardly wait to tell him that we had sold fifty-five of them!

Since the horses were the same, the prices were the same, and the store was the same, why did we sell so many figurines the second time around? PROPER PRESENTATION!

The old baker who once said, "Put a maraschino cherry on top of the merchandise, and you can sell it to anyone" knew as much about psychology as he did about baking.

What does all this have to do with a piece of chalk? Everything! In the many chalk-talk demonstrations I have given, I have become more and more convinced that this small, inexpensive visual aid is truly the teacher's magic wand. It offers an endless field of opportunity for the teacher to bring his own personality into his teaching presentations.

How great are the rewards for this simple effort? I once drew on the board a house of language, a simple outline of a home divided into four floors plus a basement. This particular illustration has been used before and is, perhaps, familiar to many of you (Fig. 1). The top floor represented rhetoric and the basement represented profanity. The floors in between represented the deterioration of man's speaking pattern as he slipped through the ever-widening trap doors located on each floor. This was used in conjunction with a lesson concerning using the Lord's name in vain.

One week after this presentation, a mother of one of the seminary students I was teaching called to inform me that her son, the captain of the high school football team, was having a "swearing problem" around the home. He had copied the plain drawing of the house of language, pinned it on the wall over his bed, and was determined to leave it there until he had conquered this problem.

Two months later, the happy report came that the problem was solved. What a humble device to use! What a rewarding experience!

On another occasion, in an attempt to dramatize a lesson on the United Order or A ZION CITY, I drew a picture of the sun on the chalkboard, labeling it GOSPEL LIGHT (Fig. 2). Toward the bottom of the board I drew several homes, labeling each one a specific gospel principle. Later in the discussion I drew clouds above the homes and labeled each the antithesis of the home below. The point here was to show that evil designs of men invariably pollute the air of a community, and consequently the gospel light is blocked out. Many of the students copied this into their journals.

The beauty of it all is the fact that you do not have to be a Michelangelo to use this facet of visual aid. All you need is the exercising of a little imagination in this direction. So, pick up the magic wand and explore the wonderful world of teaching. Give yourself a chalk treatment! It will help to make each day an adventure and to bring happy memories of the past.

BRIDGING THE GAP. . . . . continued from page 21

and the class sang praises to the drivers. Games were played, and students roared as they watched the sophisticated manager of a large city transit company perform as the back end of the same horse that had the ward clerk as the head. Parties can be a common denominator to bring class members closer together.

To say that a teacher should share the interests of students and try to be close to them is not to say teachers should be pals with teenagers. Students do not want this type of relationship any more than we do. To be effective, the relationship must be sound and respected. Admittedly, our two worlds are sometimes far apart and not always clearly defined; but, as we slowly introduce them into the adult world, we hope students will learn from us. We try to move easily back and forth, realizing that our influence may help them accept, understand, and enjoy the world in which they will eventually choose to stay. In the process we can share wholesome experiences as well as learn to love and to live the gospel.

MEDITATION. . . . . continued from page 9

that none of them would die. In the Liberty Jail he consented to fight William E. M'Lellin, who carried a large hickory club. Even the Missourian guard would not allow such an unmatched encounter to take place. Joseph was said to be as courageous as a lion. This courage and faith can come only through the profound insight which meditation can produce, knowing that one's life is placed in alignment with God's higher purposes.

Note Joseph Smith's words:

During this time of great excitement my mind was called up to serious reflection . . . my feelings were deep and often poignant . . .

My mind at times was greatly excited . . . .

In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right? . . .

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine . . . . I reflected upon it again and again . . . .

. . . I at length came to the determination to "ask of God" . . . .

. . . exerting all my powers . . . .

My object in going to inquire of the Lord was to know . . . . (Joseph Smith 2:8:18.)

Process of Scholarship Unfolds Through Meditation

The teacher cannot give to others insights which he does not have nor that which he has not experienced himself. He feels the thrill of wanting to know, of seeking the better way; and this can be passed on to the student. Ofttimes the student can be inspired to outstrip his teacher or parent in study and meditation. Thus, through meditation the ripening process of scholarship unfolds. The hidden part of truth beyond the ordinary reach of man comes by inspiration received through sincere prayer and reflection. This was observed in the life of the Prophet Joseph. Such reflections and feelings led him to be, perhaps, the greatest scholar of this dispensation. Without this meditation his scholarship could not have reached its ultimate.

Time for Meditation Is Needed

Great feelings of satisfaction come to the teacher of the gospel of Christ when, after long and careful preparation, he can clear his mind of all lesson procedural encumbrances and meditate upon application and commitment to the finer life. Time for meditation is needed to bring the student, not only to **see** the principles, but to **feel** them as well. Consider the iceberg and make a comparison. It is easy to see what is on the surface with one small part of the mass visible; but to "see" what is beneath the surface requires inspiration on the part of the teacher as well as a desire on the part of the student to delve into truth.

Carrying the analogy a little further by way of application, perhaps the visible could represent the deeds one is **observed** to do and the invisible, the **unobserved** services rendered to fellowmen. Perhaps this is a good working ratio, for true Christianity ". . . vaunteth not itself, is not puffed up . . . seeketh not her own . . . ." (1 Corinthians 13:4,5.)

In a revelation given by the Lord to the Prophet Joseph Smith at Kirtland, Ohio, on Dec. 27. 1832, known as the Olive Leaf, the Lord briefly gives a skeleton outline for scholarship. In it the royal road to the search for truth through study and prayer are broadly defined. "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.) The way to truth may be found by anyone who desires it. He must, however, desire it with total being. A passing wish will not suffice. Desire must suffuse and penetrate every waking hour. The prophet Alma says that the Lord granteth unto men according to their desires.

Prayer Is Necessary

Coupled with the desire for gospel study and scholarship is the spirit of communion and prayer. Men who search out religious truths are prayerful. They stand with heads bowed and uncovered before the unknown and uncomprehended. They feel their own insignificance before the great white throne of truth. This desire for spiritual truths is bound to real scholarship and meditation with the golden thread of prayer.

It was in silence and meditation at the temple that Isaiah "saw the Lord high and lifted up." (Isaiah 6:1.) Ezekiel also testifies that the spirit entered into him and set him upon his feet. There he was with his people in bondage to the Babylonians, uprooted, dejected, whipped, and wretched; and Ezekiel, after having sessions with himself concerning their plight, became a watchman to them. No doubt the study of the problem—confronting it head on through prayerful supplication and meditation—gave him the strength to lift his people and to supply the necessary encouragement for them to keep hope burning in a seemingly hopeless world. Today the teacher stands in a similar situation to lend hope to the youth with the declaration that God is still at the helm.

Every class should inspire the pursuit of deep scholarship through meditation so that many spiritual Von Brauns, Galileos, Columbuses, Pauls, and Joseph Smiths may do some spiritual "moon walking" of their own.

SCHOLARSHIP. . . . . .continued from page 13

himself of this fact, he set out to train his own physical body to meet the challenge. Now it is not uncommon to see three or four milers in the same race break the so-called four-minute barrier. Why should the improvement of man's intellectual power be any more difficult to accomplish?

Self-awareness, self-confidence, training, and practice have allowed man to extend his previously limited self. One's reading speed and comprehension can be measurably improved. One's memory can be strengthened. One's creativity is constantly improved with experience. History has demonstrated that many men with only average intelligence have been able to accomplish feats thought to be within the reach of only the so-called genius. Such accomplishments are the direct results of self-discipline, self-denial, and self-sacrifice. A self-disciplined scholar places the goal of scholarship above immediate and temporal pleasures. Self-denial leads to self-control, and self-control leads to ultimate freedom from personal appetites and passions. President McKay once gave four guiding principles to the realization of a "higher life."

> The first is a heartfelt recognition of the reality of spiritual values. . . .
>
> The second guiding principle on life's pathway is a sense of obligation to the social group. . . .
>
> The third condition leading to the realization of a higher life is the power of self-denial and the resultant self-mastery. There can be no fulness of life where there is slavery, and a man who is subject to his appetite and passions is the most abject slave. He who can rule his passions is greater than a king.
>
> A fourth guiding principle is a consciousness that the ultimate purpose of life is the perfecting of the individual. (David O. McKay, **Treasures of Life**, Deseret News Press, Salt Lake City, Utah, p. 364.)

Scholarship Requires Self-Understanding

Ultimate scholarship requires a definite knowledge and awareness of oneself. Such an understanding is a valuable weapon for counteracting our fears, our anxieties, and our personal hang-ups. We must strive for self-insight to determine whether or not we may be impeding our own progress. There is an old story that the poet Shelley had a dream in which he was always hindered by a veiled figure. If he earned money, the veiled figure stole it from him. If he won fame, this personage turned it to dishonor. Finally, Shelley fell in love and with his bride went to the great cathedral to be married. As the bishop was about to unite them in the bonds of marriage, the veiled figure rushed in, crying, "Stop! Stop! I forbid these bonds!" Shelley, indignant and angry, rushed against the veiled figure and tore away the disguise. He awoke from his dream with a start, for the veiled figure was none other than himself. Benjamin Franklin once stated, "Who has deceived thee so oft as thyself?" Self-understanding is not a painless operation. Josh Billings put it this way: "It is not only the most difficult thing to know oneself, but the most inconvenient." This thought from Pogo has always intrigued me: "We have met the enemy and they is us." Not infrequently we become our own worst enemy. In the area of scholarship, we should not compete with others but should attempt to reach our own standard and potential. Scholarship is not trying to emulate the

achievement of others but to strive toward our own goals. Such achievements will bring satisfaction to ourselves and to others.

"Man attains in the measure that he aspires," said James Allen. "His longing to be is the gauge of what he can be. To fix the mind is to foreordain the achievement." Unless a person is cognizant of his limitations and his strengths, he will be unable to fix his mind realistically on any worthy goal.

Most people who lack self-understanding doubt themselves. Such a self-doubting person becomes fearful of failure and anxious concerning his own well-being. He often refuses even to attempt that which he would really like to do. Alexander Dumas offered the following counsel concerning a self-doubter: "A person who doubts himself is like a man who would enlist in the ranks of his enemies and bear arms against himself. He makes his failure certain, himself being the first person to be convinced of it!" A poor scholar has little self-confidence. As a teacher, he may find himself overly dependent upon lesson manuals and other teachers. He is not able to be himself. He finds he must sidestep, ignore, and even discourage questions from the students. He becomes his biggest barrier to teaching success. To know oneself is scholarship at its greatest.

Self-Discipline and the "Growing Edge"

Scholarship attainment is more a matter of self-discipline and sacrifice than the possession of outstanding mental ability. Scholarship seems to depend to a high degree upon the attitude of the individual toward maintaining a "growing edge." Many teachers may feel that their personalities alone will carry them through. Temporarily, this may seem to happen; but it offers the student a very slippery "iron rod" on which to hang when problems arise. A teacher who has failed to discipline himself may find it rather difficult, if not hypocritical, to attempt to inspire his students to add more self-mastery to their personal lives.

To maintain a "growing edge" and attain a high level of scholarship is possible for any teacher. It may require sacrifice of some personal desires and associations. It may also require some definite budgeting of one's time. Scholarship is available to those who care enough to pay the price.

In order to find success in attaining the goal of improved scholarship, it is important for each teacher to set up and work out his own program, according to his needs and circumstances. As a stimulus to thought and direction, the following plan is offered as a suggested approach.

1. Discover or create the desire to achieve in a chosen field. Allow this desire to become a major goal in your life. Really want it.

2. Set up an actual program—write it down—for the attainment of this goal. Heaven is not reached in a single bound and neither is scholarship.

3. Set aside each and every day some time devoted **strictly** to the attainment of this goal. This could be in the form of reading appropriate books, meditating, writing, associating with one who inspires, or doing actual research concerning a problem. Anything that you feel would help you to reach your goal could be substituted.

4. Evaluate your program at least weekly and adjust it to fit your ever changing needs. No one is perfect nor perfectly constant. Change is inevitable, and you must remain flexible to keep pace.

5. Discipline yourself to the point of total commitment. Scholarship takes time. Patience is vital.

Whether striving for scholarship in an academic area or in self-understanding, this program will work if (1) the program you use is yours; and (2) you sincerely want to grow. We can become scholars in both areas. Self-discipline is the key.

"Most powerful is he who has himself in his own power." (Seneca.)

COMMUNICATION. . . . . .continued from page 15

for expressing my satisfaction for acts that I had always taken for granted.

This experiment has been very meaningful to me because it has made me more aware of kind acts other perform that usually go unnoticed. I want to thank you for bringing this new awareness to me. I know I will be much more conscious of other people and the acts which they perform. I have also noticed that compliments don't have to be flowery speeches, but many times a smile is satisfactory and gets your thoughts across.

Change in Attitude Takes Place

It is fairly common for students to be skeptical about the assignment, but a dramatic change in attitude and behavior takes place once they make a serious effort to fill it. Another hurdle is to help them detect the difference between ordinary surface compliments—clothing, hair, general appearance—and the more creative com-

pliments, as shown by the following student reaction.

Case No. 2 (Female Student)

Many times when I make a creative compliment, I am not aware of it until after I see the reaction of a person. The ordinary compliment generally receives a standard response and there is only a very temporary apparent change in the complimented person. He also behaves no differently the following days.

A creative compliment, on the other hand, usually gets a person to talk about himself, his work, or something important to him. If you demonstrate a genuine interest in the other person, creative complimenting comes naturally. A creative compliment many times brings one closer to a person, and he becomes a real friend.

I am pleased with the experiment mainly because it has pointed out to me the difference between two types of compliments. I feel that in the future I will be more likely to utilize the creative compliment. In summary, the creative compliment generally does three things:

1. Promotes an easy flow of conversation.
2. Enhances the self-image of both the giver and the receiver.
3. Creates warmth, bringing the two people closer together.

Students Share Examples

This student has beautifully captured the essence of creative communication; and one can envision her effectiveness as a Sunday School teacher, MIA leader, or eternal companion.

In class students frequently share examples from their experience. One said:

Everyday I walk to school past a yard filled with beautiful flowers and shrubs which give evidence of much tender, dedicated care. Yesterday I went home and wrote a letter to that address, thanking the people for sharing their garden with me.

Can you imagine receiving such a letter without its affecting your life as well as the life of the sender in a positive way? A letter, card, or note can be read over and over, thus making it more valuable than ever.

Another student reported receiving a "passed-on compliment." It seems one of his fellow students had heard a positive statement that he was not present to hear. This "passed-on" or "secondhand" compliment was enhanced by the receiver's knowing his friends and others had shared it.

Family Applications

Some of the most unusual and rewarding experiences come from special efforts to communicate creatively with family members, as evidenced by these recorded compliments and reactions from one student's log.

> Sister—Dinner was extra good, and I complimented her on it. She just about fell over she was so surprised to hear something nice said to her from me.
>
> Dad—When I complimented him, he just looked at me and smiled. He then asked me what I wanted. Oh well! If I continue to compliment everyone, maybe they will believe me one of these days.

(Incidentally, even if your compliments are discounted 50 percent by those who receive them, they are still worthwhile.)

> Mom—Complimented on how great the house has looked this past week. It's been kept so neat and clean. She seemed just about to fall over in a daze. I sure hope that before this week is over she'll get used to me!

This student ends her reaction report with the following brief revealing paragraph:

In completing this week full of compliments, I have a great feeling inside of me. I feel this past week has been rewarding in many ways. Watching people's faces when you would give them a compliment was such a great thrill. But everyone's reactions were different in one way or another. I'm sure now that giving compliments is going to be much easier and will come more naturally to me. This week has been most enjoyable to my parents, friends, teachers, and especially to me!

A Classic Example

A recent personal experience is to me a classic example of creative communication between husband and wife. My wife chauffered me to the institute one morning; and when I had about reached the door, she called me back to the car. A little annoyed, I dutifully returned and asked her what she wanted. In her own quiet way she said simply, "You're nice." Now I already knew that—no startling pronouncement—but I'll never forget the occasion, and those words will constantly challenge and inspire me.

Cautions and Conclusions

Experience indicates that some students find it extremely difficult to communicate, creatively or otherwise. Others are already practicing most of the principles mentioned herein. We have endless opportunity to take each where

continued on page 29

The poem "Columbus" by Joaquin Miller portrays the daily obstacles Columbus faced; yet with undaunted courage he pushed forward to success.

At times there seems to be a striking parallel between the problems experiencd by Columbus and those of the Church teacher; thus, this inspirational poem led Wallace H. and Rhea H. Grandy to adapt "Columbus" to "The Teacher."

THE TEACHER

Within him burns eternal truth,
Within, devotion to his call;
Before him stands undaunted youth,
Before him stand unconquered souls.
Herein is challenge! Now must he pray,
For lo! their faith is frail and wan.
Brave teacher, speak: "What do you say?"
"I say: 'Teach on! Teach on and on!' "
The class grows restless day by day;
They fain would high adventure seek,
They dream of sports and games to play,
And grins of victory cross their cheek.
"What shall you say, brave teacher,
If lessons be not done by dawn?"
"Why, I shall say at break of day:
'Teach on! Teach on! Teach on and on!' "
He taught and taught; the task was great,
For interruptions hourly came:
Assemblies, rallies, and sure as fate,
The P. A. system blaring on.
The thread of thought lost by the way,
All interest in the lesson gone.
"Now speak, brave teacher, speak and say—"
He said, "Teach on! Teach on and on!' "
He taught and taught. The class then spake:
"With scriptures to learn, reports to make,
Panels to plan, and tests to take,
Card files, work sheets, our grades at stake—
Brave teacher, say but one good word;
What shall we say when strength is gone?"
The words leapt like a leaping sword:
"Teach on! Teach on! Teach on and on!' "
Then pale and worn, steadfast of heart,
He yet taught truth. He bridged the night
Of unbelief. And then a spark—
A light! A light! A light! A light!
A testimony then unfurled.
It grew—unwavering and strong.
He saved a soul; he gave the world
Its grandest lesson: "On! Teach on!"

recognize the negative; he refuses to dwell on it. The fact is, when you seek good, you are likely to find it.

In conclusion, one of the greatest human needs is the need to be appreciated. Creative communication is essentially a question of paying attention to other's needs, and the inevitable result of this is self-enhancement. In other words, the art of creative communication is one very obvious and practical way to practice the golden rule.

WEAVING THREADS. . . . . continued from page 17

seem the simplest solution at the time. This can be followed only by almost insurmountable difficulties in the life of the person so affected. Even though a student does cause much disturbance, even though he seems unmanageable, even though he seems to be casting aside the choice threads of life, he still has somewhere within him a longing for feelings of personal worth and importance. The teacher must be aware of this. The student no doubt feels that **showing off** will give him attention and fulfill his desire to feel important. How quickly one must remedy the problem and try to heal the wounds resulting from an awkward situation!

Over a period of some ten years in the seminary system, the writer has had experiences in the classroom which have taught him valuable lessons. On one occasion a few years ago, a habitual disturber was told to leave the room. Fortunately for the teacher, this student sensed that he was in error and quickly contacted the teacher and apologized. The teacher should have taken the initiative, but in this instance the young person did. Amends were made by both, and the young student continued on faithfully. A worthwhile lesson was learned that day, and the teacher has never found it necessary to order another student from the class. If we are to make people feel truly important, we cannot afford to embarrass them, however justified we may think we are.

Keep Atmosphere of Trust

In recent years it has been the custom of the writer to begin the year's work with an interesting discussion of the **worth of souls** and to see that students know and feel that each one is important to the teacher as well as to each other. What is expected in conduct is clearly outlined. This is followed by an assurance that we will work togther in mutual respect and that no one ever need fear he will be embarrassed by the teacher. With this positive approach, the results have been very satisfying. Naturally, there have been interviews and discussions when someone has had difficulty; but this has always been done in privacy, not in the presence of the student's peers. Thus, the classroom climate remains contributive to cooperation, understanding, and, indeed, to mutual respect. It is only in this atmosphere and feeling of trust that a gospel of faith and trust in the Lord can be effectively taught. Proper group attitudes are developed, and young people come to realize that fulfillment of eternal promises is the result of correct individual attitudes and uplifting habits of living. These young people may find it easier to believe that God loves and understands them and fulfills his promises to them after having met daily with an instructor, an overseer, who has demonstrated that **he** truly loves them. Such a teacher is more interested in their success than in his own and is there to bless, not to condemn, them.

Good Example Helps Others

Phillips Brooks once said that no man or woman could really be strong, gentle, pure, and good without somebody's being helped and comforted by the very existence of that goodness. It is of course understood that those who teach in the Church School System are striving to be strong, gentle, pure, and good; and, because of their example, the young people of the Church are greatly helped to become strong and good themselves. It is they, the teachers, the overseers, who have the responsibility of helping the young people, the young weavers, understand the overall gospel plan. It is the gospel teacher who assists choice spirits to visualize the great design they must weave into the pattern of their lives if they are to find joyous satisfaction here and eternal contentment hereafter.

J. C. Roberts wrote that when man begins to believe, he begins to achieve. As we work among our weavers, taking that personal interest in them that they as children of God deserve, we can help them to find themselves, to believe in themselves, to sense their own true worth, to develop confidence, and to acquire the ability to fashion their lives in conformity with truth.

This they will do as we help them to become aware that every soul is truly precious in the sight of God and in **our** eyes and hearts. They will know that we are personally interested in the welfare of each and that we are ready to lend guidance as they make their selections of life's **golden threads.** Whatever book of scripture may be our classroom text, our lives could well be the living translation that the students will read and from which their pattern of life may be woven.

From Where I Stand

Stanley R. Gunn Provo Seminary Teacher

A small group was assembled on the patio viewing the mountains to the east when the conversation became centered around the exact contour of the Maple Flat area. Having been on top of this mountain, I was familiar with the terrain and knew that it was very flat indeed on the top. But one student from Ohio looked at the mountain with great intensity and said, "Well, from where I stand it doesn't look flat at all."

This was true. From where she stood the mountain did present an entirely different aspect. We were both positive we were right; and we were—from where **we** stood.

This phrase again came to mind when I happened to see a young father administering a Stanford-Benet test to his small daughter. The problem involved a design in which there were several squares and just one circle. The subject was to determine which pattern was different from the others. The father painstakingly traced the outline of each object with his finger, explaining in detail as he went along. Then he asked the youngster to point out which was different. She did not hesitate but held up her tiny thumb—"This one, daddy." Yes, the key to the test marked her answer in error; but, from where she stood and from where she viewed the problem, she was correct. From where I stand. . . .

As teachers dealing with youth in their most critical years, during critical times—times of unrest, dissention, and conflict—how great is our responsibility to coincide our perspective with theirs, to view all phases of contact from where they stand!

Again, in teaching an ethical and a moral way of life, we are finding ourselves confronted by a confused generation. Most young people are impatient! They create and destroy, are naive yet sophisticated. They want authority; yet they rebel against it. They are willing to do almost anything but wait. They desperately need understanding "from where I stand."

I am sure that teachers, especially seminary teachers, will be the first to uphold modern youth. I say "especially seminary teachers" because we have more opportunity to become acquainted with and touch the innermost souls of our students. Teachers know these students, for the most part, as intelligent, eager, and unbelievably loyal individuals; yet these same individuals cannot help being influenced by the trend of the times.

The Apostle Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (1 Cor. 13:11.)

Thus it is that our students are viewing their problems and their feelings through the eyes of their youth; and, since they have never been adults, many cannot envision their problems from the standpoint of an adult. Parents and teachers have reached their adulthood by treading the same pathway that youth now tread. The great difference lies in the fact that youth today have a far greater breadth of experience within their realm than did those of the preceding generation. We must admit that it is both normal and natural that youth have trouble seeing life's experiences, problems, and moral issues from an adult point of view. So it is that teachers, who have experienced firsthand the questioning, the confusion, and the wonderment of youth, are required by necessity to move more than their halfway in bringing both points of view into focus.

A prominent man, a success in the business world and father of a seemingly uncommunicative teen-age daughter, was asked to give the commencement address at his daughter's high school graduation. As he thought about the task, he realized that in giving this address he would be involved in a world of thoughts and attitudes he was finding hard to understand. He was fearful of the schism between him and his daughter's generation. All these students were seeming strangers to him, including his own daughter. They did not even speak the same language. He was ready to decline the invitation when his wife handed him a sheaf of yellow pages and asked that he read them. As he read he could only wonder at the unsophisticated attitude of the author toward the realities of life. How could he be so confident and so optimistic? What a terrific jolt this person would receive when he discovered what life was "really all about"! Suddenly, he realized that this was the very speech that he had given at his own high school graduation, years before. He thought of the time when he was among those standing at the precipice ready to jump into life. He remembered that he had felt uncertain and bewildered—fearful of emerging into an adult world about which he knew little. But he recalled he had felt he must go and find out—he must do better than the generation before him had done. Perhaps his attitude had been seemingly uncommunicative; but he was seeking optimism, confidence, and love—this he remembered.

Understanding—this is a key word in achieving a common meeting place between our two points of view; it is the very heart of good teacher-student relationship. The process of reaching such an understanding should be a mutual effort, in the ideal sense; but adults, with experience in their favor, need to take the initiative in going the extra mile to bridge the gap frequently called "the generation gap."

In his effort to promote a two-way conversation in which each hears and respects what the other is saying, the teacher should present his side of the conversation with .honesty. He should mean what he says, talk sense, and, above all, be sure that he can say, "do as I do, not just as I say." Honest communication may reveal that the gap is much narrower than he had supposed.

We teachers are here to actuate a learning experience—to help students incorporate principles they have learned into daily living. Robert Frost said that learning is "hanging around 'till you catch on." Our responsibility is to help them "to catch on" to solutions for the problems of their times, to help them step out into life with hope, optimism, love for God, and concern for their fellowmen.

In helping students to face problems and to make decisions, we must hold a taut guideline for them to follow. This line must be firm and straight and consistent if we are to help them intellectually and spiritually "from where they stand." The adoption of such an attitude does not mean a change in the teacher-student relationship, but it does entail the development of an ability to see their world as they see it, to be in tune with all that is current, and to become totally immersed in an awareness of the "now generation's" world "from where I stand."

Intellectual Effort

IT requires striving—intellectual and spiritual—to comprehend the things of God—even the revealed things of God. In no department of human endeavor is the aphorism 'no excellence without labor'— more in force than in acquiring knowledge of the things of God. The Lord has placed no premium upon idleness of indifference here—"seek and ye shall find;" "knock and it shall be opened unto you;" "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study and also by faith"—such the admonitions God gives in reference to our pursuit of knowledge of divine things. . . .

Mental laziness is the vice of men, especially with reference to divine things. Men seem to think that because inspiration and revelation are factors in connection with things of God, therefore the pain and stress of mental effort are not required; that by some means these elements act somewhat as Elijah's ravens and feed us without effort on our part. To escape this effort, this mental stress to know the things that are, men raise all too readily the ancient bar —"Thus far shalt thou come, but no farther." Man cannot hope to understand the things of God, they plead, or penetrate those things which he has left shrouded in mystery. "Be thou content with the simple faith that accepts without question. To believe, and accept the ordinances, and then live the moral law will doubtless bring men unto salvation. Why then should man strive and trouble himself to understand? Much study is still a weariness of the flesh." So men reason; and just now it is much in fashion to laud "the simple faith;" which is content to believe without understanding, or even without much effort to understand. And doubtless many good people regard this course as indicative of reverence—this plea in bar of effort—"thus far and no farther." "There is often a great deal of intellectual sin concealed under this old aphorism," remarks Henry Drummond. "When men do not really wish to go farther they find it an honorable convenience sometimes to sit down on the outmost edge of the "holy ground" on the pretext of taking off their shoes." "Yet," he continues, "we must be certain that, making a virtue of reverence, we are not merely excusing ignorance; or under the plea of 'mystery' evading a truth which has been stated in the New Testament a hundred times, in the most literal form, and with all but monotonous repetition." (Spiritual Law, pp. 89, 90.)

This sort of "reverence" is easily simulated, and is of such flattering unction, and so pleasant to follow—"soul take thine ease"—that without question it is very often simulated; and falls into the same category as the simulated humility couched in "I don't know," which so often really means "I don't care, and do not intend to trouble myself to find out."

I maintain that "simple faith"—which is so often ignorant and simpering acquiescence, and not faith at all—but simple faith taken at its highest value, which is faith without understanding of the thing believed, is not equal to intelligent faith, the faith that is the gift of God, supplemented by earnest endeavor to find through prayerful thought and research a rational ground for faith—for acceptance of truth; and hence the duty of striving for a rational faith in which the intellect as well as the heart—the feeling—has a place and is a factor. (B. H. Roberts, Seventy's Course in Theology, Fifth year, pp. iv, v.)

Belief in God entails reverence which means veneration, a profound respect, a proper submission to a recognized authority. You can't destroy in a people reverence for and a proper submission to the highest authority ever recognized by man—the Supreme Being, without setting in action the sapping forces which must ultimately destroy reverence for and a willingness to submit to any and all lesser authorities. With faith in God gone you can't hold faith in mortals. With divine law repudiated you can't perpetuate acceptance of human law, nor hold allegiance to it. (Albert E. Bowen, Constancy Amid Change, Salt Lake City: The Deseret News Press, 1944, pp. 136, 137.)